

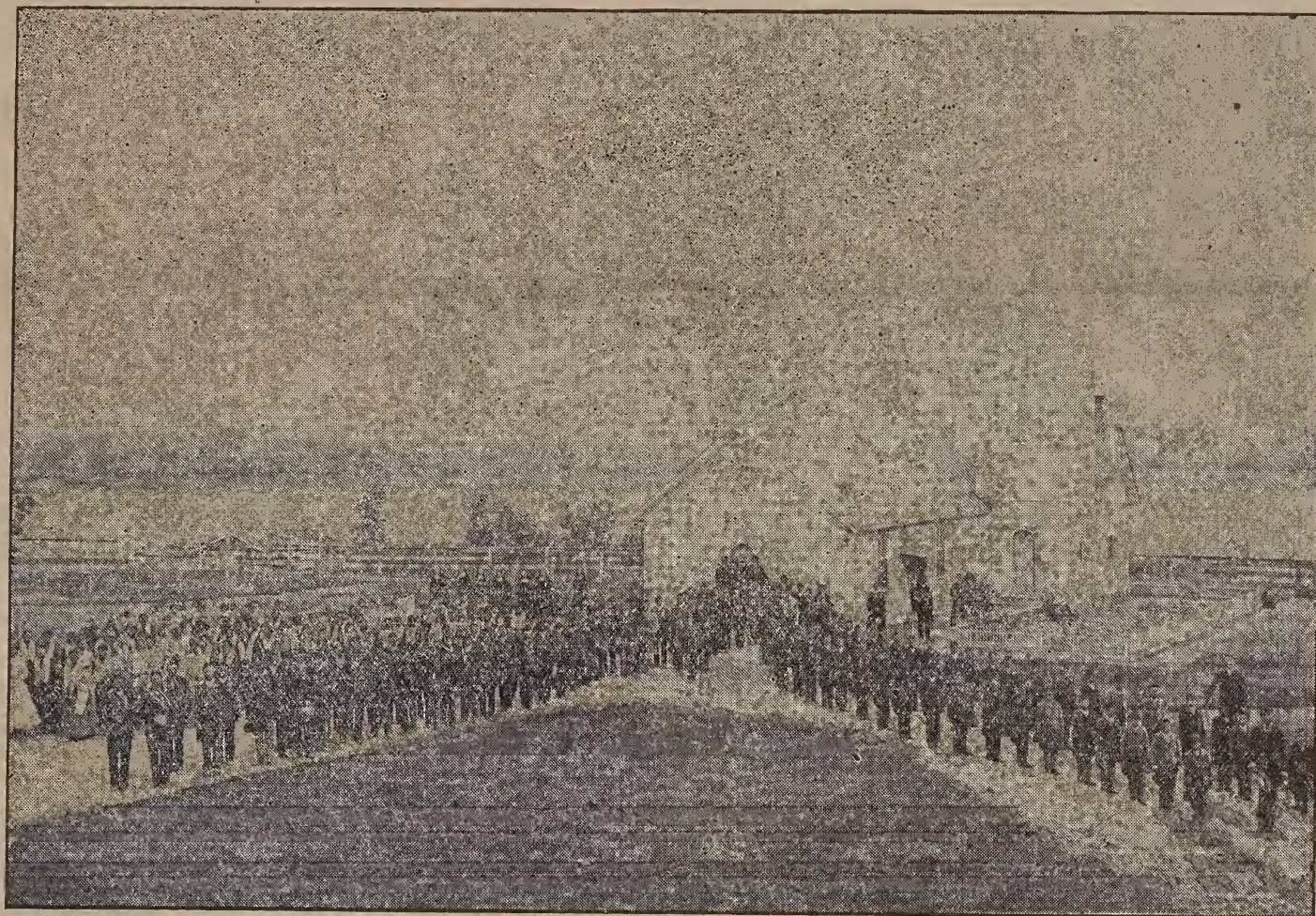


VOL. IX. NO. 12.

JULY 15, 1906.

50 cents a year.

Published Monthly, at St. Michaels, Fort Totten, P. O., N. Dakota.
ENTERED AS SECOND CLASS MATTER AT THE POST-OFFICE AT FORT TOTTEN, N. DAK.



ST. BENEDICT'S CHURCH, FORT YATES, N. DAK.

KANGI PAHA (MINIWAKAN OYANKE) EL LAKOTA ŠINA-SAPA OMNICIYE TANKA KIN.

(Robert Higheagle.)

Šinasapa Tipi-wakan wan (St. Jerome's Church) Kangipaha el ne kin etkiye July 3. nehan ni oyate kin iglaka aya. He hitayetu kin oyate toktokeca, oyanke tokanl kantanhan ahihanni na wancak Omniciye Tanka kta makoe kin el hocokatonyan

etipi. Oyanke lenakeca witayapi. Inyan Woslahan etanhan. Pahinne. Inyan Wakagapi, Wayawa oti Tanka. Inyan Conkaške. Palani oyanke, Walicinea Wakpa, Onciyapi makoe eciyatanhan. Sisseton, Cunkicakse Kul Wicaša oyanke, Bleša. Heya-tanka. na Miniwakan oyanke kin ataya kininl. Oyate kin lila wicota-pi hea.

July 4th ne el anpetu kin lila oiyokipi. Le anpetu kin el oyate kin

woawacin wanjila yuna yankapi Bishop Shanley wicaša wakan qeva ob hema i oyna hihanni kta on lila anpetu ataya waktapi. Hitayetu eciyatanhan wicoti el hihanni qevaš oyate kin šinasapa na šinasapa šni. wašicun koya. woyuotioah tanka Bishop etkiye kipazopi. Lakota wan-jigji ehanni wicaša hecapi qon hena koya lila Bishop oholapi. Tatanka-sapa. Inyan Wakagapi etanhan wicaša itancan qon ne šinasapa opa šni

ekayeš Bishop itokam lila kipa-tuja. Wana Bishop nape yuzapi nahan wicayuwakan yunkan toketu ke laka Tatankasapa inšiya našlok hiyu natan Bishop nape yuzin na neya: "Unšimadayo, wani kte hein ce." Bishop wicaša wakan lena ob hi. Father Riordan, St. Paul etanhan, Father Gerathy, Father Duffy, Father Bernard, O. S. B., Father Ambrose, O. S. B. Father Jerome, O. S. B. hena awicagli.

SINASAPA WOCEKIYE TAEYANPAHA.
REV. JEROME HUNT. O. S. B.
PUBLISHER and PROPRIETOR.
FORT TOTTEN, N. DAKOTA.

With the Approbation and
Blessing of Rt. Rev. John Shanley
D. D. Bishop of Fargo, N. Dakota.

JULY 15, 1906.

July 5th mazaškanškan wikcemna sam okise hehanl tankal wošnapi econpi. Wicoti el tona ipi qon hena iyuha opapi. Miniwakan etanhan oyate kin hena lowanpi. Mass olo-wan hena ehanni wayawa koškalaka na wikoškalaka heca ece abiyayapi. Lel wacekiyapi kin wicota wicayusutapi wakan Bishop wicakiciyuštan. Father Jerome Lakol ia wowahokonkiye wašte oyate kin wicaqu.

Wicokan sam iyaya enanl wana Omniciye Tanka eyotake. Bishop wahpe wakeya el ni canke omniciye kin gluoninanpi.

Bishop najin na lecel woglaka:—"Mitakolapi tecihilapi kin: North Dakota makokašpe itimahel Lakota Šinasapa lel yaniwitayapi opeya w-on kin le tokel okihi ibluškin heca. Lel wicota yahipi na iyotan koškalaka na wikoškalaka wicota wanwicablaka yunkan lila icante mawašte. Koškalaka na wikoškalaka kin lena wocekiye on tokatakiya wowacinyepi kta e epi. Yunkan lena wocekiye etanhan heyab ihpeiciyapi kte šni tka ešeš wocekiye wakan etkiya lila sanpa ahopapi na sutaya nakicijinpi kta. Koškalaka kin lena wašicun tawico-šan šiksica kin hena onspeiciyapi kte šni. Lakota koškalaka kin wawiyutan ota lila el wicau wocekiye etkiya tawacin wanjila na tawacin tankapi kta he lila onspewicakiya kta wašte. Le on eciyatanhan taku wokokipe qeya iwakta wicawaya wacin. Tokaheya kin he Wakankiciyuzapi yujupupi he e. Wakankiciyuzapi kin he winyan wan wicaša wan kici tohanyan nipi hehanyan woiciconze wakan wan iciconzapi qon he taku kin wakan wocon. Le wicošan kin koškalaka na wikoškala kin tanyan onspewicakiyapi na okašnili wicayapi kta. Hunkakepi kin hena le wicošan kin tawapi on el etonwanpi kta. Wašicun qeya wanjigjil waštepi šni qon hena le wicošan kin Ikcewicaša onspewicakiyapi na awacin wicayapi. Wašicun tohan waštepi hena owicayayapi kta na tohan šicapi hena heyab nigluhapi kta. Citizen henicapi on taku kin le ohola šni, kagi šni taku wakan wocon qon hena glaheyehe ebaaš waoholapi šni wan iyutan niyanpi.

Hehanl—Miniwakan woyatke eciyatanhan—le wicošan wašicun onspeniciyapi, Peta mini kin he wakan šica mini tawa. Oyate tipi na tuktektel wawiyutan biyeye kin hena heyab igluha po! Le woyatke kin el wicošan šica tona ikoyaka hecina hena koškalaka kokipe wicakiyapi wašteke. Citizen henicapi on le ake onspeniciyapi. Ho nahan le on le anpetu kin okolakiciye wanji yakagapi wacin. Hekta wanihan Heya-tanka ekta Ikcewicaša napcinyunk mini wašemna (Florida Water) yatkanpi na on tapi. Le okolakiciye kin yakagapi kin šinasapa ece el opapi kin hena sutaya, witaya nayajinpi kta. Le el wošan ke šni. Woiciconze kin he taku tona on itomnipi qon he wanjini latkanpi kte šni na Šinasapa maka owancaya taku keceyaš on itomnipi kin yatke šni okolakiciye wan wašicun ekta yuhapi kin he ikoyak ničiyapi kta. Wokoyake wanji on slolyeciayapi kta wanji kolakapi kta. Hececa kin latke šni on tanyan yaun na mazaska qeya miniwakan alusotin kte qon hena niyakiyin kta. Tuwa miniwakan yatke sa canna mazaska ota yusotin na ohinni nasula yazan ece. Miniwakan wiyopeyapi qon hena ee wawicakicamna na cinca el ewicakitonwe šni. Hece Lakota wan mazaska wan ioyatiye kiya kamna qon he miniwakan iyoheyin na iwayazan ičiyin na cinca tawicu ko ahihan te wicaya keš hena ablezapi šni.

Hehanl ake makoce eciyatanhan waepa wacin. Makoce kin wiyopeyapi šni e e tanyan gluhapo! Hehanl makoce qeya waštešte tka lila wašakšakyela on wiyopeya yahanpi na nicincapi kin wicayeksuyapi šni."

Leceheci Bishop waeya canke lila wiciyokipi heca.

Tawacinnehomni heya: "Yatke šni okolakiciye wan lel onyuhapi na he el šinasapa na šinasapa šni ko el wicota opapi. Wanjigji tohanyan nipi hehanyan woiciconze yuhapi, na hunh aopteptelyela woiconze yuhapi. Akšaka tona waniyetu conala iciconzapi qon hena wacin wiconkiyapi šni. Ihunni kiyapi na enakiyapi ecee. Ito, miš blatke šni yunkaš micinca hokšilapi kin yatkanpi kte šni tka blatke kin heon hena yatkanpi."

Bishop waeye qon etanhan wanjigji waeyapi na wancak anagoptanpi kta na taku Bishop ke qon he ogna wicota winyan koya yatke šni woiciconze wan Bishop ikokam econpi. Tona le opapi qon hena ite owicawapi. Le okolakiciye kin Šinasapa ece opapi. Woyatke eciyatanhan tanyan woglakapi.

Father Bernard tawoglake kin

oyate kin lila iyokipipi.

Rev. Father Riordan Total Abstinence Union itancan kin lecel woglaka. "Kolapi, cante wašteya nape ciyuzape lo na toki iyayapi kin he ogna wowaglaka yunkaš lila iyotanš iyomakipi kta tka. Koškalaka na wikoškala niotapi kin icante mawašte. Lena Bishop nitawapi tanyan anayakigoptanpi qeš ecanmi ye lo. Okolakiciye wan wanjigji oyapapi kin he wotanin wašte kin heca. Yatkanpi šni kin nitancanpi na ninağipi wowaste wanji iyacupi kta. Wakan-tanka niyuwaštepi nunwe."

Wana le okolakiciye igluštanpi qon hehanl Mazaska awanyanka wanjila kte con he lila iwoglakapi tkaš lila wicota necetu lapi hece, canke toka šni he ogna yušanpi. Mazaska awanyankin kte cin he Rev. Father Jerome. O. S. B. e. Hehanl wicaša šakpe hena mazaska kin lena el wiwanyankapi (Trustees) kta on wicakašnigapi. Baptist Pierre, Ft. Yates etanhan, Charles Mato Tamaheca, Ft. Berthold etanhan, Thomas White Mouse, Porcupine etanhan, John Lohnes, St. Michael's etanhan, Tawacinnehomni, Kangi-paha etanhan, Paul Fast Horse, Cannon Ball etanhan. Mazaska awanyanke kin he waniyetu yamni hehanyan iyoptyn kta na unmapi kin lena waniyetu wanji hehanyan. Mazaska kin hena toqeyaš tokaheya waniyetu kin hel el nape ayapi kte šni na tohanl opawinge kin hehanl mazaska tipi el egnakapi kta yušanpi.

Hehanl Inyan Woslahan owakpamni el 1907 hehanl hel North Dakota Lakota Šinasapa Omniciye Tanka yuhapi kta yušanpi.

Ho anpetu top omniciye econpi qeyaš wicotawacin wanjila yuha škanpi, canke taku iyuna lila tanyan iyoptya—oyate kin lila wanašonpi ke selececa. Wacekiyapi na inš mniciyapi qol lena lila iyokipi yeheci ahopapi.

Kangi Paha omniciye kin lila tawacin waštepi heca on oyate tuwe ke ceyaš tanyan yuoninanyan wicakuwapi. Takuni woškikiše wanilya omniciye tanka kin ianunni kiyapi.

Ikcewicaša lecel okawita canna el woonspe wanjigji okašnigapi. Le omniciye kin woonspe ota ikoyaka. Witaya najinpi kin wookhipi kta.

YATKE ŠNI WOICICONZE.

Tona woyatke taku ke ešaš on iwicatomni sa qon hena ayušanpi kta iciconzapi on Bishop itokam inajinpi canke wiciwankam nape hduze qa woeye dena eyapi:

Itancan unk.tawapi cansusbeca wakan akan ipuza qon heon woyatke tona on itomnipi sa hecina hena abdušan mičiconza qa okihi maye kta on Wakantanka tawowašte on onšiciya icewakiya. Amen.

DENAKE iciconzapi.

- 1 Wasuicasnamani.
- 2 Matoagikikto.
- 3 Dan Paul.
- 4 Suna Waanatan.
- 5 John Strait.
- 6 Robert Higheagle.
- 7 Mrs. R. Higheagle.
- 8 Tunkanwanyagmani.
- 9 Tatankapa.
- 10 Zitkanakoyake.
- 11 Sam B. Eagle-boy
- 12 John Hocigana
- 13 Paul Fast Horse
- 14 Peter Bull Head
- 15 Josephine Taninyaniyankewin
- 16 Johnson Hehakahowašte
- 17 Stretched-himself
- 18 Rupert Dunn
- 19 Thomas White Mouse
- 20 Thomas Frosted
- 21 Ohanyukena
- 22 Anna Hiyanjicawin
- 23 Mrs. Walker
- 24 Rachel Standing Soldier
- 25 Huhaotawin
- 26 Ers. Frank Frosted
- 27 Itancanwin
- 28 Jennie Mahpiya
- 29 Alfred Little Wind
- 30 Monika Wicepewin
- 31 Louisa Halsey
- 32 Annie Hewanbdiwin
- 33 Clara Two-bears
- 34 Lillie Wanikiciyakewin
- 35 Martha Turner
- 36 Annie Wasuyubakuwin
- 37 Bertha Black-fox
- 38 Annie Two-bears
- 39 Pejinuta Wakanwin
- 40 Annie Higheagle
- 41 Katie Yellow Hawk
- 42 Jennie Yellow Hawk
- 43 Susan Abel
- 44 Narcis J. De Marrias
- 45 Moses St. John
- 46 Charles Paul
- 47 Joseph Walking Crane
- 48 Gregory Seeking-land
- 49 Benedict Seeking-land
- 50 Gregory Turner
- 51 Wm. Smith Charging-hawk
- 52 Thomas Zitkanahota
- 53 Benno Makokdikda
- 54 Julia De Marrias
- 55 Frank Demarce
- 56 Ignatius Court
- 57 Louisa Court
- 58 Mary Two-hearts
- 59 Frances Langer
- 60 Mary Langer
- 61 Tiyonia
- 62 Yuhamaniwin
- 63 Lumina Tunkašaiyewin
- 64 Wanbdi Ahewin
- 65 Jeane Onehouse
- 66 Mary Rose Adams
- 67 Julia Adams

68 Mary Jane Adams	Elizabeth De Rockbrain	25	John Short Bear	.50
69 Sophie Tatiyopamazawin	Victoria De Rockbrain	25	Joe Ecoffey	.50
70 Celina Coming Cloud	Albert Grass	25	Ant. Boyer	.50
71 Mary Magdalena Coming Cloud	Ruth Alice Two Bears	25	Josephine Bald Eagle Bear	.50
72 Oyankewastewin	Caske Parkin	1.00	W. e Emilie Palmer	2.00
73 Tunkawakana	Iron Road	25	Joe Horn Cloud	1.00
74 Ohantopawin	Mrs. Iron Road	25	White Plume	.50
75 Miniyuhanajiwin	Frank Defender	25	Chas. e Joe Thunder Bull	.75
76 Iyayuhhipiwin	Paul Fasthorse	25	Fast Eagle	1.00
77 Tacankuwastewin	Jane Fasthorse	25	Stabber	.50
78 Gertrude Blue Lips	Valentine Strikes Many	25	Brokenleg	.50
79 Lucy Laframboise	Francis Ireland	25	White Lance	.50
80 Clara Blue Lips	Henry Zahn	25	Runs on	.50
81 Clara Pierre.	Josephine Zahn	25	J. e H. Bull Bear	1.50
	Katie Zahn	25	Sophie Gayega	1.00
	Mrs. D. Mc Laughlin	25	Mrs. e Bianco	1.50
	Wilham Good Eagle	25	Red Coyott	.50
	Emeran White	25	John Apple	1.00
	John Brought Plenty	25	Paul, Chas.. Annie Whiteface	2.35
	George Nelson	25	Jacob Packed	.50
	Daniel Afraid of Bears	25	Dewe Becord	.50
	Alfred Bear Ghost	25	Whiteface Bull	1.00
	George Catch Tail	25	Mart. Gibbons	.50
	Emily Ireland	25	John Pourier	1.00
	Andrew Cekiyapi	50	Jim Grass	1.00
	Mark Stretched Himself	25	John Boyer	3.00
	John Zahn	50	Alek Mousseau	2.00
	Francis Zahn	50	Iron Cloud	.50
	Josephine Pleets	25	Joe Knight	1.00
	Louis Irontusk	25	Mary Twiss	1.00
	R. S. Mc Laughlin	25	Mrs. Pourier	1.00
	Alec Traversie	25	Big Turnip	1.00
	Annie White	25	Black Elk	.80
	Barney Red Tomahawk	25	Pretty Bird	.50
	Martin Winter	25	Different Persons	8.05
	Rev. Father Bernard mazaska dena		Total	\$223.58
	Sinasapa Itancan, Catholic Bureau		The following persons distinguished themselves in collecting for the Congress.	
	Washington, D. C. ekta iyayekiya.		Mr. Aleck Mousseau, Mr. Joe Red Willow, Mr. Louis Mousseau, Mr. Joe Horn Cloud, Mr. Chas. Giroux, Mr. N. Black Elk, Mr. Chas. Randall, Mrs. Cross Dog, Mrs. Shangreau, Mrs. Wolfskinbelt.	
			MATHIAS SCHMITT, S. J.	
			Short Report of Catholic Mission Work Among the Indians Belonging to the Pine Ridge Agency, S. Dakota.	
			STATUS OF THE HOLY ROSARY MISSION, S. D. IN JUNE 1906.	
			I Missionary Staff:	
			1 Priests of the Society of Jesus	4
			2 Scholastics of the " " "	2
			3 Brothers " " " " "	13
			4 Sisters of St. Francis	18
			5 Catechists	4
			II Churches, Meeting-houses and School.	
			1 Churches	8
			2 Chapels	2
			3 Separate Meetinghouses	4
			4 School	1
			III Work done.	
			a.) Baptisms	
			In 1905 total number 220, Adults 66.	
			In 1906 " " so far 145; " 67.	
			b.) Marriages,	
			In 1905	22
			In 1906 so far	21

Deaths;

In 1905	40
In 1906 so far	25
Since 1887 total number about	350

IV Societies.

1 St. Joseph's Societies	15
2 St. Mary's Societies	12
V Number of Catholics about	2200
Number of children in Mission School	220

WOCANTEŚICA WOAKIPA WAN.

Inyan Woslahan oyanke eciyatan-han tehan kola wicunyanpi wastepi lice kin he wanji Sinasapa Wocekiye anopeyehci opa kin he William Halsey ne e. Miniwakan oyanke el Omniciye Tanka el kahnihi yewicayapi kin he wanji, yunkan becehici tiyate yanke šni icunhan cinhintku koškalaka Leo, waniyetu ake napciyunka qon he Pte Okte Wapala iyohloke el mini mahel iyayin na te. Anpetu wakan canke wacekiye i nahan wicokan sam iyaye ehanl wanjigji ob tiyata wakpa ekta hokute ipi. Hogan wan anonwan yunkan owekinaš natipi na mini mahel iyaya. Tancan kin wi yawapi napiyunku ehanl iyeeyapi nahan iwicoemna ehanl hapi.

Mr. Halsey (Ble) wocante śica akipa kin wicakeyehci kici cante unšicapi.

MINIAWICAKAŠTAN.

Fort Totten.—June 22, Mary Margaret, December 9, 1905 tonpi. George Kring qa Mary Agnes Miller cunwintkupi.

June 24, Charles, anpetuwakan nonpa, Tikanyan qa Adela Iwanke-win cinhintkupi.

July 15, Mary Ann, July 11 tonpi Albert Caske qa Eliza Mahpiyawastewin cunwintkupi.

CHEYENNE AGENCY, S. DAK.

Le wetu magaju ota unyuhapi; leban peji ota na woju waste.

Wicaša tona na tuwe owayašla wi-yohpeyata topa tokata omaka hehan-tu omaka zaptan olotapi kin he yaotaninpi kta le-wi 24.

Omaka teca itahena wicaša wanji winyan topa, na wakanheja 21, ataya 27 miniawicakaštan.

Hekta wi Canpa Wakpa St. Joseph na St. Mary omniciye wicaša na winyan omniciye tanka el iyapi kta wicakahniyapi yelo. Tanšnaun Wakpa iyecel econpi yelo.

Canpa Wakpa omniciye nakun Tanšnaun Wapala omniciye omnici-tanka ohiyapi yelo.

J. VOGEL.

EYANPAHA KAJUJUPL.

Winyan okodakiciye etanhan Fort Yates, N. Dak. \$10.00

Winyan okodakiciye etanhan Cannon Ball, N. Dak. 10.00

Winyan okodakiciye etanhan Porcupine, N. Dak. 10.00

Sitting Eagle etanhan Pipestone, Manitoba .50

IKCEWICAŠA ŠINASAPA WAYAWA OKIYAPI ON MNAYANPI.

Fort Yates, N. Dak

Barney Track Hider	8 .25
Charles Ramsey	.25
Albert Windy	.25
Charles Walkingcloud	.25
Joshua D. Skye	.25
Thomas De Rockbrain	.25
William Smite	.25
Philip Ohe Hawk	.25
Joseph Bringwater	.25
Henry Wakanyuha	.25
Edward Takes-the-Shield	.25
William Red Fox	.25
Peter Bearboy	.25
Peter Pierre	.25
Willy Mc Laughlin	.25
James Hanpaqin	.25
James Iron-boulder	.25
Joseph Bringwater	.25
Albert Walker	.25
John Runs-in-the-Center	.25
John White Mouse	.25
Mark Afraid of Hawk	.25
Thomas Whitemouse	.25
Josephine De Rockbrain	.25
Margaret De Rockbrain	.25
Sarah One Hawk	.25
Anton One Hawk	.25
Annie One Hawk	.25
Cokabyainajiwin	.25
Clara Pierre	.25
Rose Pierre	.25
Elizabeth Pierre	.25
Fmma takes the Shield	.25
Imelda One Hawk	.25
Frank Goodwin	.25
Benedict Nakiwizipi	.25
Benedict Goodwood	.25
Charley Halsey	.25
Emma Iron Boulder	.25
Agnes Walker	.25
Annie Walker	.25
Celina White Mouse	.25
Mary Istaskawin	.25
Katie White Horse	.25
Nellie Mc Laughlin	.25

PINE RIDGE AGENCY, S. DAK. Omniciye Tanka on Mnayanpi.

Previously acknowledged;	\$92.76
Cherry Creek omniciye	10.00
Crow Ceeek omniciye	5.00
Through Mrs. J. Cross Dog	9.75
L. Mousseau	2.45
A. Mousseau	1.60
Joe Red Willow	7.00
Mrs. Gresh	1.27
Mrs. W. Brown	.75
Mrs. Red Willow	1.75
Mrs. Wolfskinbelt	3.00
Joe Horn Cloud	1.30
Lake Creek omniciye	1.65
Mrs. Shangreau	3.60
Mrs. L. Shangreau	.50
Mrs. Ross	2.00
Henry Living Bear	3.00
Frank Goings	1.00
Rob Crazy Thunder	.50
Hollow Horn	.50
P. Catcher	1.25
Geo. Wright	1.25
Edw. Brown	.50
B. Blue Horse	1.00
John White Wolf	1.00
Fr. Galligo	.50
No Water	1.85
Nata Witko	1.35
Mrs. Mountain Sheep	2.80
Peter Richard	1.00
W. Bullcord	5.00
Mrs. Julia Richard	2.25
Annie Randall	.50
Joe E. Randall	3.00
Louis Hawkins	2.00
Mary Redhorse	1.25

PALMER'S STORE.

Palmer, the Indian Trader at Fort Totten, has a good supply of all kinds of horses. He will be getting in more all through the season.

Also a full line of plows, binders, mowers, wagons and buggies.

PALMER TAMAZOPIYE.

Miniwakan oyanke en mazopiye yuhe kin Frank Palmer sunkakan ota wicayuna. De omaka kin nakun sanpa ota iwicahni kta.

Nakun magiyubdu, canpahmianpi tanka qa ciquana, ipaicilite, peji icaśda, qa wojupi wikicanye ocaje ota kin hena yuha.

TIOŚLO WAN WAKIYA WAN NIYA.

Wiyohiyanpata wakiya wicaśa wan lila ksape ĩca ca on yunkan he oyate kin ataya kinil wacinyapi. Tonanl waakipapi ehantans el upi nahan wohokonkiye kilapi. Wecintanka ya anawicagoptan na tukte oġna tanyan okañniġya iwakta wicaye na heon lila owicakiya.

Lila ksapin na wokahniġe kin heon iyatayela tohantu ka wan niġiye. Maka okaśpe wan el un kin wicaśayatapi kin ksize ka na wacin kokela na tukte iye iyatayena iyokipi na iwašte kte kin oġna waecon na heon oyate kin wahtelapiśni na le wakiya wicaśa kin hee lila teñilapi. Oyate kin ececapi wicaśayatapi kin slolya canke lila inawizi wakiya wicaśa kin tohanyan ni kin hehanyan kaśka yanke kta yuśtan. Taakicita kin hiyupi na owicakaśke el tima eġnakapi. Le owicakaśke kin lila upi kin wankantuya na el tipi cikeistila oġna otipi ota. Ihankeya wanji wankantuya unkan hel eġnakapi. Lel wi tona yanke. Ohanhepi ka wan aojanjanglepi etanhan hukul etonwan unkan tawicu qon hukul najin na ceya nan. Canke hekiya: "Ceye śni yo, tokeśa tukte oġna ni mayaye kta wan ibiukcan ee. Tiyaata gni na tioślo wanji ni ca oyale kta—asanpi wigli wanji nakun. Hañunta śinaapahlate on wakageġepi kin heca caniyapehanpi wanji—hehan hañunta wiyakaśkapi heca wanji hehanl hañunta kitan tanka wanji na oehaketa hañunta tanka śunkicaśke heca wanji. Ho lena au wo." Canke tawicu kin eceġci econ qa ake el inajin. "Ho, wana asanpi wigli kin he tioślo pa kin el apawinta yo, na hehanl śinaapahlate hañunta kin he tancan co-

kanya iyakaśka wo. Tohanl le hañunta kin ataya yugla kin hehan inanke el le hañunta aocikpani kin hena iciyokine iciyakaśka yo. He canon hehan tioślo kin tipi kin wankatakiya ali yakiye kin toksa wigli kin omna kta iyayun wan katakiya adidi u kte lo. Canke eceġci econ. Hececa kte qon śinaapahlate hañunta qon ataya nagla tka hehanl hañunta unma qon hena iciyokineheya iyakaśka. Hecel owotanla wankatakiya iyaye—iyaye ecel wicaśa qon winyeya aniyokasin qon etulaġci ihunni. Le ye kin he icunhan winyan kin lila wacekiye. Tioślo qon wicaśa kin icu na kiyuśka, hecon na hokuwapi se hañunta kin nape iyapehan aku na ecel hañunta tanka qon ko el yuziyanke. Hañunta tanka kin he owicaśke wan el yanke kin hel sutaya iyakaśka na inanke unma kin hukul iġpeya hecon na hañunta kin oskab oslohe iġiya hukuta maka eka ġiinaġin.

Tiyosia kin he taku śni selecaca tka wowacinye tanka.

CANNON BALL, N. DAK.
WICATA.

May 3, Miss Helen Wakdiwin, waniyetu 15. Wikośke kin de wacinye pica wocekiye okna śkan tka denan maġpiya wiconi wowiyuśkin kta on keonkecinpi.

May 5, Wikośka wanji wašte ĩca ta. Atkuku ehanni ta. Hunku, kin Pśnkauwin eciyapi. nahanñ ni. Te cin waniyetu 15. Wikośke kin de wocekiye okna śkan, wosukiye tukte eke ġeyas okna śkan qa ahopa qa okna ta.

May 6, Kośka Otawicao qa Atatewin cincapi.

V. S. MANY.

STANDING ROCK, N. DAK.
Mitakuyepi:—

De waniyetu kin woteñi wocante śica awakipa ni wann kin ed awicakenan Wakantanka cekiya waon qa hektia Feb. 18, 1904 he ehan mitakoja wan yuhapi qa Feb. 28 1904 en miniakaśtanpi Baptist La Framboise eciyapi qa Dec 25, 1904 ed Christmas en wakanheja wicalica ko ota wokiksuye ecawicakicon qa 1905 Christmas ed ake wakanheja wicalica ko 67 wokiksuye ecawicakicon kte kin itokam Matt. 2. 11. en yawapi qa wicaśa nom he on wohda-kadi, unkan mitakoja qon he Jan. en woyazan wan teñika yuhe qa Jan. 20, 1906 en ta qa ake April 4, 1906 en mitakoja wan yuhapi qa April 15 en miniakaśtanpi, Moses La Framboise

eciyapi qa ake April 21 1906 en ta. Dena on cante maśica tka akeśkaken awacanmi, Wakantanka wicawada heon tokiconze kin ekta ewicawakipazo qa on Wakantanka onkicahniġapi kin ekta ewicahdaku ecanni qa token owakihi Wakantanka cekiya waon. Hihanna wekta qa hihanna wawate kte, wicokaya, ġitayetu qa imunke kte kin dena Wakantanka cekiya waon.

May 22, 1906 en wicaśa wan Oye Wanbdi eciyapi ta. Wocekiye de uina minheca qa wana waniyetu 50

Owasin micante on nape ciyuzapi do.

BAPTIST PIERRE.

A SAD ACCIDENT.

ONE of our oldest and best friends, a good and practical catholic, William Halsey of Fort Yates, one of the Standing Rock delegates to the Congress at Fort Totten, has been sadly afflicted by the death of his son Leo, a boy of 19 years, who was drowned at the mouth of the 4 Mile Creek, during his father's absence. The boy was at Mass, at Fort Yates, Sunday morning, and in the afternoon went out shooting fish with some others, and wanted to swim after a fish. He probably got cramps and went down. His body was found on the 9th inst. and buried on the 10th. We offer our sincere sympathy to Mr. Halsey in his sad bereavement.

WICASAYATAPIKA WAN UNKTOMI WAN KICI.

Ehanna behantan wana waniyetu ota neehan miniwanca akasam okicize tanka, unkan wicaśayatapika wan tawowaśi kici najicapi. Wicaśayatapika kin akilian te kinica tuka takomni tukten tipi wanjin en katin-yeya ye qa wo da okini śni. Canmanetakiya yahanpi unkan maya oħdoka wan nan canke en manen onakipapi. Tawowaśi kin he deya: "Den manen unkiyaye kin unkiyi kta," tuka wicaśayatapi kin heya: "Miyeś deca en unktomi ojupina e uina cante iyowicawakiśice ĩca qa nakun unktepi kta." Tawowaśi kin heya: "Hiya, Wakantanka Tawookiye un-kida kta qa tokeśta ohinde wakan awaunuyakapi kte onge u wicaye kta."

Canke tima iyayapi qa hanhepi ataya toka śni ozikiyapi. Hañanna unkan tankan tuwa bubu yañ ne nañonpi. Canke nina nibinci-yapi—nina inina yukampi. Iecana wicaśa nom upi qa heyapi nawhonpiica. Ta-

komni taku ke eśta onapapi kta e okahmin owasin aokasin onye kte do." Maya oħdoka qon en aokasinpi tuka oħdoka ataya unktomi tahokaśke kin iciyuwinyena wanka, canke heyapi: tokeniś den tima iyayapi kte śni. den tima iyaypi kin de ikokam de-ceġ he kte śni," eyapi qa iyopteya iyayapi.

He hanhepi tima iyayapi qon he icunhan unktomi kin tahokaśke kin ne akagapi. De ohakam wicaśayatakin unktomi qa inś taku hececa qon hena piwicada. Unktomi he wicaśayatapi kin niye—tuka Wakantanka Tawookiye kidapi on ne unktomi kin heceġ hecon śi.

To Father Bede.

I have sent 14 copies to Stephan Eagle Pipe, Bullhead Station June 15th. If he did not receive them, it is not any fault of this office. J.

WICAHCALA WAN ŚUNŚUN-LA WAN KIN.

Wicahcala wan cinca kośka wan kici otonwaheta sunśula wan wiyopekiye ayapi. Makamani kahab ayapi. Yunkan wana yahanpi kin winyan qeya canku oġna atawicayapi. Winyan kin waableblezapi ke kin heyapi. "Wicaśa nom icewinś witkotkokapi kece—maka mani sunśuna kin, maka janawicabiuyela yahanpi. Iyeś akanyankapi kin hecetu tka. Wicahcala kin le nahon na wan, cak cinca kośkalaka kin sunśunla-akan iyotak kiya na wiġhakab yahe. Akeś hecel yahanpi qon wicaśa tanktanka qeya atawicayapi yunkan heyapi. Wanyakapiye, woistelya, kośkalaka wan uncikpaniyela, iye sunkakanyankin na atkuku wicahcala kin e e maka ista onaśapyela wiġhakab maniye. Kul ġicū na niyate iśehan akan yanke kiya yo. Cankeś ake wicahcala qon cinca kin ġluġpin na iśehan akanl iyotanka. Hecel yahanpi qon winyan na wakanheja wicota najinpi wan opta iyayapi yunkan heyapi: "Woistelyakel wicahcala wan kaᡑeye tanka ġci sunkakan yankin na cinca hokśila qon he e ite maka aonaśappa ihakab manikiye."

Canke wicahcala kin iyokipi śni na cinca kin kici iciyaza yankin kta awacin. Canke wana nonpin sunśunla qon iciyazan yankapi ka ca maśticala akanyanke se canku oġna yahanpi. Canku oġna wicaśa wan u na heya: "He sunśunla kin nitawa huwo?" "Haw." wicahcala kin ayupta. "Wan eceś inistece śni sunśunla wan niśkola wicaśa nom woġinya kel akan nakapi. Lila watuka kin wanlakapi śni." Niyeś ninonpapi ca yeġinpi iyenihan-tupi." Canku sanpa taku el ekagapi śni sunśunla qon oyaya topa qon iyuha palitapi na can wan hehanl opta iya-yapi na pa ġeġeya qin ayapi. Oton-wahe el iġiyela ceyaktonpi wan el ehunnipi ehanl sunśunla qon slolye ce-se lila awicaśapi, canke he nahon na lila nagwagwakin nahan wakpa ekta ohinhpaye iġiye. Ho hece wicahcala qon wicoie waanagoptanpi on ehaś iye kayeś iyokipi śni iġiye. Tuwe ke-ceya iyokipiya ye awacannipi kin, ehaś tuweni iyokipiya yapi kte śni.

SUPPLEMENT TO THE 'EYANPAHA.'

JULY 15, 1906.

CATHOLIC CONGRESS AMONG THE SIOUX INDIANS, IN SESSION AT ST. JEROME'S MISSION, CROW HILL. FORT TOTTON, N. DAKOTA, JULY 5, 6, 7, 8, 1906.

On Wednesday evening July 4. Rt. Rev. Bishop J. Shanley of North Dakota, was expected at St. Jerome's Mission, Crow Hill, where the Catholic Congress of Sioux Indians from Fort Totten, Crow Creek, Sisseton, Fort Yates, Cannon Ball, Porcupine Station, Fort Berthold, Manitoba and Red Lake, Minn. was to be held. Those present were to the number of over 2000. For miles around, the green prairie was dotted with tents.

Preparations had been made some days before for the reception of the bishop. Members of St. Joseph's society went with carriages, to Obeon seven miles south west of the mission to meet the Bishop and accompanying clergy:—Rev. Father Geraghty of Jamestown, N. Dakota, Rev. Father Duffy of Jamestown, N. D., Rev. Father Reardan of St. Paul's Seminary Minn., Rev. Father Bernard O. S. B. of Fort Yates, Standing Rock, N. D., Rev. Father Ambrose O. S. B. of St. Stephen, S. D., in charge of the Mission work on the Crow Creek and Lower Brule Reservation, and Rev. Father Jerome of the Fort Totten Mission, N. D.

The members of St. Joseph's and St. Mary's Societies with their banners and regalia were at the Mission awaiting the arrival of the Bishop, and when he approached gave him a hearty greeting and welcome, after which he spoke to them and told them the order to be followed the next day, July 5, the opening of the Congress. Then, the Bishop and visiting clergy continued their journey to the Seven Dolors Mission, five miles east, where they received a cordial welcome from the Sisters.

Thursday morning, members of St. Joseph's Society came with their carriages, to convey the Bishop and Clergy to the site of the Congress, where preparations had been made for an open air service, as the people could not be accommodated in the

church. They were blessed by having the most favorable weather during the entire congress.

At 10 o'clock a large procession was formed at the church whence it moved to the delicately decorated altar, under canopy, erected on an elevated part of the prairie, opposite the church, where Divine Service was held. First came the cross-bearer and acolytes, members of St. Joseph's and St. Mary's Societies with banners and regalia, clergy and Rt. Rev. Bishop Shanley. Solemn Highmass was begun at once by Rev. Father Bernard O. S. B., Rev. Fathers Duffy and Reardan, deacon and Subdeacon of the Mass. The church choir, composed mostly of the old school boys and girls, now fathers and mothers of families, sang the Mass "in festis solemnibus" to the satisfaction of all, under the difficulty of open air singing. After the gospel Father Jerome preached in Sioux.

Mass was followed by Benediction of the Blessed Sacrament, after which the Bishop administered Confirmation to a number of children and adults, and returned in procession to the church.

In the afternoon at 1:30 the Bishop and clergy were conducted to a large and well constructed bowery, tastefully decorated with drapery of the glorious stars and stripes, near their meetinghouse, where a general meeting of the societies was called to order. The meeting was opened by prayer, after which the Bishop delivered a very practical, impressive, and paternal address of which the following is a summary:—

I am very much pleased to be in your midst to day, to see you assembled here, from so many distant places, and I am especially pleased to see so many young people, whose future will be a bright and happy one, in so far as you are now faithful to your religion, living the lives of practical catholics, giving good example to your children, following the instructions of your good Missionaries, and thus, acting according to your faith, and under the protection of Holy Mother Church, you will become good and useful men and women.

The Catholic Indians have to con-

tend with many more difficulties and temptations than the White man, therefore be united, stand firmly together and help each other to fight against evil influences.

There are two great dangers, by which you are surrounded and of which, I wish to speak to you to-day. You know the foundation of a good christian family is the union between husband and wife. This union you contracted before the altar of God and with the blessing of God Almighty. There you received the grace of God to enable you, to lead good, christian lives, to be faithful to each other, and to bring up your children as good catholics. This is the Sacrament of Matrimony. Christ instituted this sacrament. One man can marry only one woman, and nothing can separate them but death; one woman can marry only one man and they must stay together as long as they live. This union cannot be broken, there is no such thing as divorce allowed in our church; what God has joined together let no man put asunder. You cannot be a catholic if you put away your wife and take another one. It is a great sin.

Another great danger, to which the Indians are exposed is, the use of intoxicating drinks, especially whiskey. Wicked white people injure you by their bad example, their coming among you, exposes you to the temptation of drinking whiskey, which steals your brain and is a poison, thus, depriving you of reason and health. The devil is in it. You spend the money, which yourselves and your families need, and the white man laughs at the Indian making a fool of himself. Let the Indian keep his money and use it for his own betterment, then he can laugh at the white man, but, let him imitate the example of the good white man, hate whiskey, keep from every place, where it is sold, and from every person, who gives it to you. The old Indians do not drink so much, but, I warn you, young men and boys to take every means, to protect yourselves against this great evil.

It is for this reason, that I wish, to-day, to establish among you a "Temperance Society." It is my earnest desire that old and young

men and women should join this society and thus become united to the 100,000 members, all over the United States, who belong to this Union. Then, from Dakota, this Temperance Society, will spread, become known and established among other Indian tribes, East and West. The members will hold meetings from time to time, will wear a little badge to distinguish them and by which they can recognize each other. To become a member, you must be a Catholic and receive the Sacraments: at least, at Easter-time. Each one must give his and her name, and promise never to drink, not only whiskey, but, also, any other drinks which can make you drunk. At Turtle Mountains, last year, the Indians drank "Florida Water." Nine persons died from the effects of it. Be it understood that this Temperance Society must not, in any way, interfere with the continuation of the other Societies, already established among you. One more Advice: Do not sell your land. The white man is ready to grasp it. Keep your land for your children, who, when you are gone will be happy to live in the home or their fathers.

Several members of St. Joseph's Society, in turn, responded, and expressed their good will to follow the paternal advices of the Bishop, recognized the necessity of it; and the great harm many had done to themselves and families by failing in these points.

Rev. Father Reardan also spoke a few words of encouragement to the Indians, and expressed his great pleasure, at seeing established among them, a Union so productive of good for body and soul.

Then followed the taking of the solemn pledge. Those who gave their names to the number of eighty five, came forward, stood in the presence of the Bishop and clergy, and whilst the Bishop extended his hands over them, they repeated, in loud voices, the following words of the pledge.

"In honor of the sacred thirst of our Lord on the Cross, I promise, to abstain from all intoxicating drinks, and I humbly implore the Grace of God, to keep this pledge."

The number would have been larger, but many had already taken the pledge. The chief Pastor standing in the midst of his Indian flock, and the intense satisfaction and interest, pictured on the countenance of every man, woman and child, was a most pleasing sight.

In conclusion, the Rt. Rev. Bishop spoke his farewell to the Indians. He said, he regretted not being able, to remain longer with them, which would be a real pleasure to him; expressed his entire satisfaction over the proceedings of the Congress and the good work accomplished, told them that, if any question came up, needing explanation, to apply, to the good Missionary Fathers, the faithful interpreters of his wishes, and invoked God's blessing upon them and on their meeting.

The Congress continued till the afternoon of July 8, when all in peace and happiness, gave a hearty shake of hands, till their next meeting, which they decided to be at Fort Yates, N. Dakota July 6, 1907.

CONGRESS AT FT. TOTTEN.

(By Father Bernard of Fort Yates, N. Dak.)

Whose heart should not rejoice at the grand spectacle presented to us a few days ago by the great Congress held at St. Jerome's church, Crow Hill, Fort Totten. What heart could possibly refrain from expressing its feeling of happiness and exaltation at the thought that more than 2000 pious Indian Catholics assembled within the bowery of the famous hill to assist at the solemn services of the church in open air and to be strengthened by the words of the renowned Father Jerome, O. S. B. words spoken with such tender emotion and so deep of meaning. Indeed all the Indians highly appreciated it and the priests present with their esteemed Bishop were greatly edified by the pious demeanor of the humble congregation. July 5, 6, 7, were in effect red letter days for the Catholic Indians of Fort Totten, Standing Rock Agency, Fort Berthold, Crow Creek and Sisseton; for during these days was revived again the true spirit of the church, namely to live together in union and love and to bestow upon each other the kiss of peace. The singing during the many sessions was exceptionally good and for it the Catholic Indians of Fort Totten deserve the greatest praise. What zeal, patience and love must it not have cost the good Father Jerome and the Ven. Sisters in

instructing so well the children and the poor old Indians? But all has been accomplished and the result is exceedingly gratifying. That some very instructive and highly edifying speeches were made need not be mentioned; as the Indians are known for their power of eloquence and fluency of speech. What was the most gratifying and the most acceptable to all was the solemn pledge taken by 85 persons, men and women, in the presence of the Rt. Rev. Bishop and six priests to abstain for life from all intoxicating liquors. It was a new phenomenon and was received with great applause. May the number of those who so solemnly pledged themselves to the good cause of temperance speedily increase and bring forth a multitude of meritorious works.

All are aware of the terrible consequences of intoxication and what havoc it has wrought among the whites, what evil it is bringing forth among the Indians the Missionaries are only familiar with it. This move is therefore in the right direction and the best work of an Indian Congress.

Another very pleasing feature of the congress was the untiring zeal of the good Grey Nuns, who at all times make it a point of doing their best. The visiting clergy and the Missionaries extend their heartfelt thank to the courtesy and hospitality of the good hearted Sisters.

It must not be forgotten that the Catholic Indians of Fort Totten, have tried their best to be royal entertainers and give of their best to the visiting Indians of the North Dakota diocese. An entire year was spent by them for the collection of the different articles used up during the sessions of the congress and more than 600 dollars were deposited into the treasury for this purpose.

The Congress at Fort Totten must be considered a grand success owing to the able management of their President, John Strait and his worthy associates, and writer of these lines hopes to see many such happy gatherings.

TRUSTEES FOR GENERAL TREASURER.

- 1 Baptist Pierre,
Standing Rock Agency,
- 2 Charles Lean Bear,
Fort Berthold, N. Dak.
- 3 Paul Fast Horse,
Cannon Ball, N. Dak.

- 4 Thomas White Mouse,
Porcupine Station, N. Dak.
- 5 John Lohnes,
Fort Totten N. Dak.
- 7 Joseph Snerman,
Crow Hill, N. Dak.

RULES FOR THE GUIDANCE OF THE GENERAL TREASURER AND HIS ASSOCIATES.

I The General Treasurer should hold his office for the term of three years. And the trustees for the term of one year. If any of the trustees should die or otherwise for good reasons resign his office, another with the approval of the society where he belonged to, should be elected by the General Treasurer.

II A special fund should be created in each society for the general Treasury, and at the end of each month should be sent to the General Treasurer by the elected trustees.

III At the end of every three months the General Treasurer should give a concise statement of the receipts and expenditures of the General Treasury.

IV The first year no money should be taken out of the General Treasury; but be kept in the General Fund; after the expiration of the first year so much of the fund shall be taken out as the general meeting will permit or decide.

V As soon as the sum of hundred dollars is collected, the amount of it should be deposited in a safe bank.

If deemed necessary, at the next General Meeting new rules may be added.

As General-treasurer was elected Rev. Father Jerome O. S. B. Fort Totten, N. Dakota.

ST. BENEDICT'S MISSION, STANDING ROCK, AG'CY. (The picture of St. Benedict's church is on the front page.)

Rt. Rev. John N. Starina, Bishop of Lead, S. Dakota, arrived at the Mission Saturday afternoon, June 23, and was cordially and solemnly received by the pupils and teachers of the school and by the members of the Indian St. Joseph's and St. Mary's Societies who were present in large numbers as they were likewise on Sunday morning, when they accompanied His Lordship to church. After Highmass the Rt. Rev. Bishop delivered a very forcible sermon in terms well chosen for all present, Catholics and Non-Catholics, about

the duties of a Christian and the courage with which he should profess his faith, which was listened to with great attention. Seventy children and adults received the Sacrament of Confirmation. In the afternoon the pupils of the school gave a reception to the High Guest in the school hall, where they entertained the Bishop and a great many people with a somewhat lengthy programme, the different numbers of which they performed and carried out to the evident satisfaction of all present. The Bishop addressed the children and teachers in fatherly words expressing his great gratification in regard to all he had seen and witnessed in church and school since his arrival at the Mission. He also expressed himself in a highly satisfactory manner about the harmony existing between the school and the Agency, as he was very glad to meet on this occasion also the new Agent, Major W. L. Belden and many of his employees, and wished that these cordial relations would never cease to exist as the union and faithful cooperation of church and state would not fail to work for the greatest benefit of the Indians entrusted to the care of both.

On Monday the Bishop was for several hours with the members of St. Joseph's and St. Mary's Societies in their meeting house. Several of their spokesmen addressed the Bishop expressing their joy to have him again in their midst, visiting this farthest and most remote mission in his diocese on a great around way through South Dakota, Nebraska and Iowa, having to contend with poor and very unsatisfactory R. R. connections, and at places with hard and difficult roads on account of late heavy rain storms. The Bishop paid great attention to every thing the Indians had to say and took great pains to answer their questions and doubts. He was especially well pleased to hear them ask and pray, that church and state should do their utmost to prevent and exterminate the divorce evil that had crept in also among them as an evil fruit and bad effect of a misunderstood, false civilization. He also was very much gratified to hear from them, that there was a temperance movement going on among them and a temperance Society established by them. He encouraged them greatly in this undertaking, and promised them to second their praiseworthy efforts along these lines by every possible means, and desired that the temperance cause be especially advocated by them at the next Congress to be held at Pine Ridge, S. D. during July. All were highly pleased over the pleasant meeting, and received his blessing with the full conviction that they had in Bishop Starina a true Shepherd of their Souls, a loving Father and a true Friend.